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about every note in the dissonance of feminism
down to the fiddle-fiddle: "Love, like literature,
makes life vital." This exquisitely built-up ab-
straction is not handsome of feature—that would
never do—but he is virile, oh, virile! and damned
intellectual.

The growth of this flame of lust—feministic
love—its glowing at white-heat, and its cooling off
in satiety, are chronicled with the pen of a mas-
ter. For the kind of literature that it is, the
chapter entitled, "Monday, Tuesday, Wednesday,"
has not been surpassed. A little of the kind goes
a long way—won't go at all with some readers—
but, nevertheless, here is literature of the finest
quality.

The husband of Grace is not aware of her adul-
tery. Her sisters become cognizant of it, call
Grace to bar. She defies them, quoting Fenor:
"Ah! cried Grace, exultingly, 'you're right, Clara,
I've changed. I've come to life, you see, instead
of just walking about like you, dressed in the lat-
est thing in shrouds. I've found out that the only
thing worth while is not to be afraid of taking
happiness when it comes—it doesn't come very
often, just once or twice, perhaps, and, for us
women, very much in the same way. Love is the
dream that comes in the sleep of death.' * *
Clara's notion, based on the effect that scandal
will have on her political aspirations, is that the
affair has got to stop. Mary agrees—with symp-
athy for the adulteress: "There's nothing we can
do, is there? Don't let's think about it, not until
she comes. Let's talk of something else." Both
conclude that opening the eyes of the husband
would bring about explosion. That they should
confide the history of Grace's affair to their own
husbands never occurs to them. It is a case for
ladies. Men are too dull to consider the niceties
of a case of "ladies change."

Meanwhile, Grace's fire burns to ashes, her
husband still in ignorance, where he remains by
Mary's advice: "But you mustn't tell Edward;
of course not. Because you've done him a wrong
it's no reason that you should do him another."
Grace thinks it best to deny herself the sensation
of a confession. She has said to Fenor: "I want
to be able to say that I won you like a woman
and lost you like a lady." Grace is a lady forever
and ever. Next!

Second blooming, then, is supreme self-expres-
sion. Clara, childless of choice, blooms fully as a
woman of politics passing; Grace, mother of two
children, no more by choice, blooms in what she
calls love satisfied; Mary, mother of many daugh-
ters, forever in the interesting condition of Emma
Micawber, somewhat like Emma, sans purity,
blooms in bearing her devoted Tom a long hoped
for son. None of these bloomings are the natural
bloomings of love, for these women are eternally
analyzing their emotions. Their intellectuality
deracinates devotion. Love analyzed is love
murdered. They bloom. The petals fall. Clara
has a physical and nervous breakdown that an-
nuls forever her desire for political meddling in
the affairs of her husband. Grace faces the bore-
dom of hunting ever new sensations; Mary, that
of continuing to increase the population. They
snuff ashes. Here is their philosophy—their hope.
Grace speaks:

"No, life isn't a circle. People are always
saying that, but it isn't true. You change, and
every time you see things differently. That's why
the things we used to suffer from we won't suf-
fer from them again—we go through them to be-
come—well, bigger and finer. You, Clara, you,
too, you had to have a bad time—to want things
and to have them, and to pay for them. Oh, it
was pretty beastly, I know, having to pay for
them, but it made you sort of nobler."

"What's the use of being nobler, as you call
it?" asked Clara.

"I'm not quite sure," said Grace, "but some-
(Continued on Page 12.)

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